

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JERL.

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Saturday, November 22, 1862.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN SHEFFIELD, SUNDAY, OCTOBER 12TH, 1862.

The meeting having been called to order, at 10 a.m., by singing "The morning breaks," prayer was offered up by Elder Thomas Taylor, after which another hymn was sung.

President J. F. Smith, in his opening remarks, expressed his gratitude for the opportunity of meeting with the Priesthood of the Conference, under the favourable circumstances which surrounded them. He said he had a desire to speak to the brethren on the duties of their callings, as men holding the Priesthood, and to give such counsel and instruction as the exigencies of the work and their circumstances required; expressed his satisfaction with the Priesthood of the Conference generally, believing they were prayerful, humble and obedient, with a few exceptions; said he was sorry there should be any exceptions, but wished them to be corrected there, and to stand corrected from that time forth, so that erroneous ideas might be dispelled and the Priesthood be able to live and labour in unity and power for the furtherance of the work. He made this remark that the brethren who would speak might speak upon the order of the Priesthood, so that all might get an understanding of their duties, and understanding them

do them, that they might be able to receive the blessings of our Father and God. He then read a Financial Statement of the Conference, making some pertinent comments upon it, to the satisfaction of the congregation, and continued—"I am happy to say that our numbers are steadily increasing, that good feelings exist among the Saints, and that a spirit of enquiry and a desire to investigate the principles of the Gospel are evinced by many who have not yet obeyed the commandments of God nor entered into covenant with him. I desire to see us continually united, understanding the nature of our holy callings, and going forth from this Conference with a still stronger determination to magnify the Priesthood conferred upon us as men bearing the power of God, and upon whom rests the responsibility of representing the kingdom of God where we live or are appointed to labour. Remember this is a great responsibility, and that it does rest upon us. So far as our influence extends around us, it depends upon us whether the kingdom of God grows and progresses or goes backwards, because we are looked upon as the representatives of that kingdom, our actions are scanned by the

eye of criticism, and our words noted down by those who hear them; we are looked upon, in fact, as the living examples of the principles we teach and real representatives of that kingdom we testify of as being the kingdom of God on the earth. If our actions are not in unison with our teachings the people do not condemn us particularly, but the principles we profess to believe. It is not you alone who have to suffer if your actions are not in consonance with the principles you advocate, but the work which you thus misrepresent has to suffer as well. Remember this, and where you have been able to detect errors in the past try to avoid them in the future, and always endeavour to make your practice correspond with your professions. If you do so you will grow in power, wisdom and intelligence, and in influence in the kingdom of God as the kingdom continues to grow. Those who have sustained this work, and pursued a course such as the one I have pointed out, have grown and continued to grow. This, there are thousands of instances to prove; while those who have turned against it, or have striven to retard its progress and endeavoured to destroy it from off the earth, have signally failed, their influence and power have waned and they have gone downwards." He then cited the present struggle in America as an illustration of the truth of this latter statement, pointing out how the work of God had grown and flourished, and how those who had endeavoured to destroy it had themselves become the victims of the miseries they strove to inflict upon an innocent and unoffending people, and testified to the continued prosperity and growth of the kingdom, despite every opposing influence and power, until the designs of the Lord in the regeneration of mankind should be accomplished. He concluded by admonishing the brethren to carefully treasure up the counsels they would receive through the day and profit by them.

Elder Thomas Taylor expressed his pleasure at the privilege of testifying to the truth of the remarks just made. He could cite many instances of men who had merely let the Saints remain unmolested, or had furnished them with employment, being blessed by some

to them unknown power; while those who sought to speak against them, or laboured against them, have taken a downward course. "If this is the case with those who do not belong to the Church, how much more shall it be so with those who do belong to it? If there are any who have received the Priesthood of God and seek to use an influence against those placed in authority in his kingdom, how can they expect to receive the blessings of Heaven, how look to the Lord in confidence for his blessings? It is the little actions of our lives that will pave the way to the celestial kingdom. The simple words 'perfect obedience' contain a world of meaning. There will be no exaltation without perfect obedience. 'But, how and to whom must we be obedient?' Why, to the Deacon of the room in his place, to the Teachers sent round to instruct us, no matter what our positions may be, to the Priest in the sphere he is appointed to act in which requires our obedience, the requirements made through him and every other portion of the Holy Priesthood which is the power of God to act for him; and if a man is placed over us, no matter how small we may esteem his capacity or position, it is for us to obey him." He then, again, referred to the results which invariably attend opposition to the work, citing the case of the late Senator Douglas, among other instances, in America, and the prophecy of Joseph delivered to him personally, that he would rise in influence and eventually aspire to the highest honours in the United States, but if he turned against the Saints his power should depart from him, his influence should wither away and he should fail in reaching the object of his ambition; noticed the fulfilment of it, in his aspiring for the Presidency of the States, and the speech delivered while canvassing for that honour, in which he spoke of "Mormonism" as a "loathsome ulcer" which would require to be cut out, after which he began to go down, his influence was gone, and he sank so low that even his own partisans treated and spoke of him with contempt. In concluding, he enjoined upon the brethren the principles of obedience and liberality, testifying that the blessings of God ever at-

tended those who honestly practised them.

Elder J. D. Chase said—We are engaged in a work that requires us to have an understanding of it. If we do not understand our duties we shall practically be liable to make blunders, and probably be in the way of somebody else, and that would create hard feelings. In order that each one should walk in the path marked out, let each one study the duties he has to perform that we may all know what is appointed for us to do, and not undertake to officiate in the office appointed to some one else. There is a place for every one holding the Priesthood in the kingdom of God, and if we are only wise enough to know our place, and have a desire to work where we are called and required to work, we will always find ourselves right, and those who preside over us will always know where to find us. If you would all do this your President would have implicit confidence in every one of you, and this would make his labours easy. Brother Smith is your President here, and he is mine so long as I stay in his field of labour, and he has a perfect right to talk to me and to handle me if I would do anything derogatory to the Gospel, because he presides here, and all the Saints in the Conference to-day are under his presidency. I wish those who reside in the Conference to understand that his instructions, teachings and counsels to them are the words of God to them, and those who reject or slight them bring themselves under condemnation as much as though they rejected the counsels of President Young. Those who do so do not feel right. If they did they would never reject his counsels; and if you feel right you will not reject the counsels of your Teacher. "But," says one, "I am an Elder! Must I submit to be taught by one holding the Aaronic Priesthood while I hold the Melchisedec Priesthood?" Supposing a man held no Priesthood at all, and he should visit you and speak good to you, would you be wise to reject it simply because he had no Priesthood? Then why feel tenacious of your dignity, and refuse to receive the instructions of one holding the Priesthood if his counsels are good? "But, supposing I do not consider them good?"

If he is your Teacher you have no right to reject him; your duty is to go to your President and lay the matter before him, if you consider the teachings not right, and not set an example before your family that you know is wrong. The influence would extend and eventually your family would find fault with you, and with equal propriety, as they would partake of the same spirit you manifested to your Teacher. Always do right, and be humble and faithful, and you will have the Spirit of God with you; but if you do not do right God will not bless you; and it would be no wonder if our heavenly Father would chastise you even as an earthly parent chastises his refractory and disobedient children.

Let us be obedient to the Priesthood which rules and controls in the kingdom of God, a kingdom made up of men and women who do not yet in all things think alike, and who differ in personal appearance, and as a general thing we differ about as much in our thoughts as we do in our looks. Would it be right for me to find fault with my brother because his face was not shaped like mine? He would have just as good a right to find fault with me because my face was not shaped like his. And if my brother should not see exactly as I see, while living just as humble and doing right as far as he can, why should I find fault with him? Perhaps he has not had the opportunities of being instructed that I have had. Do not cuff a brother's ears because he cannot see as you see, but "Do unto others as ye would that others should do unto you," and thus fulfil the royal law. Love begets love, light cleaves to light, intelligence to intelligence, and so we can instruct and edify one another. God does not impart all intelligence and knowledge to one man; but if we are in possession of the Spirit of God, it will enlighten one mind upon one principle, and another mind upon another principle, and when they get together and speak concerning what they have received, all are edified and instructed.

He then exhorted the brethren to be humble and diligent, and to magnify the Priesthood conferred upon them, cautioning them against giving way to the influence of any spirit that is in

opposition to those placed to preside; said many spirits were gone abroad in the world, and enjoined the necessity of gaining wisdom, which could only be obtained from God, to deal with them and to control ourselves in righteousness.

Elder S. H. B. Smith, after expressing his pleasure at meeting with so many of the Priesthood, followed on the subject of respecting and honouring the various officers in the positions they were appointed to occupy. He said it was the duty of every man, when the teacher visited him, to have his house put in order, and that all should listen to the teaching and counsels given, seeking to profit by them; he also pointed out the necessity for Teachers carrying with them the Spirit of God in their ministrations, that they might be able to teach, edify and comfort the Saints, and bless them in their visiting. He treated on the subject of Gathering, showing that by obedience to that principle the Saints are placed in a position to receive the teachings of the Spirit of God more fully, as they flow through the living Priesthood appointed to counsel and guide the people of God; testified that the kingdom which should be built up by the gathered Saints should never be thrown down, and that those who were faithful should have their hopes realized, and be crowned with salvation in the kingdom of God.

A few remarks being made by Elders P. Pratt and E. L. Sloan, President Smith enjoined upon the brethren the necessity of their being earnest in the work and seeking to extend, both by precept and example, the principles of truth upon the earth.

After singing "Away with our fears," the meeting was adjourned with prayer by Elder Abel.

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2, p.m.

After singing and prayer, President Smith presented the authorities of the Church in the usual manner, who were unanimously sustained by the congregation. He then expressed his gratification at meeting with so many who were willing to sustain the work of God, and wished there were thousands more who had the same desire; said the way to gather those thousands into the Church was for the Saints to so live

as to continually enjoy the Spirit of God which would bestow upon them an irresistible influence for good. The Church of God will not, as some suppose, be a Church made pure by the power of God, separate and apart from ourselves and we being numbered with its members, but by living the religion of Jesus Christ every day of our lives, purifying ourselves from iniquity of every kind and conquering our weaknesses, and living according to all the principles of the Gospel, loving and living in the truth day by day, until we obtain such faith and the Lord bestows upon us such power, that we shall be known by all the world for the light and intelligence in our midst, and our influence be felt throughout the earth. If we love the light we will love to be where it is, but if we love darkness rather than light it is because our deeds are evil, and we cannot abide the light neither dwell where it is with any degree of satisfaction.

Elder Sloan spoke for some time on the calamities and judgments that are overtaking the nations, and enjoined the importance of the Saints seeking to possess increased faith in the Lord, in his promises and power, that they might escape the impending evils and be gathered with the body of the Church.

Elder Chase said—The principles of the Gospel are nothing new although looked upon by the world as such; the principles of eternal life revealed in this dispensation are the same as those which were ever revealed when God has spoken from the heavens in any age. We have the same privilege to drink at the fountain of knowledge which any men ever had; it exists to-day as pure and undefiled as when Abraham, Isaac and Jacob, or those who preceded them who held communion with God, drew inspiration from it; and the designs of our heavenly Father in revealing the Gospel, is to bestow upon us the same blessings and knowledge of the principles of truth that his children ever enjoyed. We read in the Scriptures that we are all the children of God; if so, then, we all belong to one family. We also read that "God is the same yesterday, to-day and forever." Then, since he is the same Being, impartial and un-

changeable, just in all his ways, would it not be charging him wrongfully to say that he would not bless us with the same knowledge of the truth, impart unto us the same revelations of his will, which he ever communicated to his children in any former age. If we saw an earthly parent who had a family of five or six, and who would instruct, guide and direct a part of them, teaching them how to come into possession of an estate, of some property the obtaining possession of which depended entirely upon the knowledge he alone could communicate to them, while the other part of the family were permitted to remain in ignorance, though equally willing to be instructed of him, and seeking information from him to find a deaf ear turned to their prayers and entreaties, would we consider him an impartial being or a just father? Yet this is the idea entertained by the world concerning God. He revealed himself to our forefathers eighteen centuries ago, and here we are to-day as willing to be led by him, as eager to receive his blessings as they were, and the sectarian world tell us he will not hear or answer us, that the heavens are closed against our entreaties and God has changed. I thank the Lord that it is not so, but that he has again deigned to reveal himself from the heavens, and that I have learned for myself he is as willing to bless us as any other people who ever lived upon the earth; and, if we do not receive his blessings it is because of our own unfaithfulness. When we ask why the gifts, which Jesus promised should follow believers, are not enjoyed by the Christian world now, the answer is, they are no longer needed; they were only given to establish the Gospel, and now that we live in the blaze of Gospel light they are no longer necessary. But when we refer back to the time of Abraham, and ask why the blessings enjoyed by him, by Isaac and Jacob and some others, were not enjoyed by the rest of the world, the answer is, the people were too wicked. Strange logic; the ancients could not enjoy these gifts because they were so wicked, and the world cannot obtain them now because they are so righteous—not wicked enough in fact! It is admitted that like causes produce like effects, it would be natural then to infer that the same causes hinder the people

from enjoying these blessings now as anciently, that in reality they are too wicked. If we could find one righteous man upon the earth now, would he not have the same claim to enjoy them that a righteous man in any former age possessed? And as God is unchangeable, would he not bestow them upon that man?

He then reasoned upon our unpopularity, which is the result of our actually believing the Scriptures while it is very popular to nominally believe them. He stated that the Evil One hated us, and the powers of the Enemy are combined to destroy us because we have covenanted to keep the commandments of God and aid in building up his kingdom, and testified to the progression and increase of the kingdom of God and its eternal duration and glorious destiny.

President J. F. Smith then called upon the Branch Presidents present to speak, and Elders Abel, Orme, Banks, Hobson and Betts occupied, in a profitable manner, the time till the close of meeting. Adjourned with prayer by Elder S. H. B. Smith.

6, p.m.

After singing and prayer, Elders P. Pratt, S. H. B. Smith, H. C. Fowler, Charles Parkin, H. W. Parkin, George Stanneforth, William Fowler, J. D. Chase, Thomas Taylor and E. L. Sloat severally addressed the meeting. The Spirit of God was enjoyed in much abundance, and the brethren speaking under its influence gave utterance to many precious truths and bore faithful testimonies. Where all were inspired by the same Spirit, and blessed the Saints with counsel, instruction and exhortation, it would be invidious to make a selection, and lack of space precludes the publishing their remarks in full, or even giving a condensed report of them. Elder Chase spoke at some length, quoting from the ancient Prophets relative to the preparing the way for the second Advent of Messiah, and showing that many of the prophecies were not fulfilled when he appeared in the flesh in the meridian of time, but must have reference to his second coming. President Smith made a few appropriate remarks, and after the congregation sang a hymn, closed the Conference with prayer.

HISTORY OF JOSEPH SMITH.

(Continued from page 712.)

Monday, 8.—About this time a letter was received from D. S. Hollister, reporting progress for the Baltimore convention to nominate candidates for the Presidency.

Elders B. Young, H. C. Kimball, O. Pratt, L. Wight, E. Snow, Daniel Spencer and J. L. Heywood, held three meetings in the Concert-hall, Salem. The house was full and the brethren felt well.

The following is extracted from the *New York Tribune* :—

"THE TROUBLES AT NAUVOO.

We begin almost to fear that the terrible scenes of cruelty, devastation of peaceful homes, and indiscriminate hunting down of men, women and children, which disgraced Missouri a few years since, during the expulsion of the Mormons from that State, are to be re-enacted in Illinois.

The history of these deeds has never been, and probably never will be written; but enough of their atrocities has been heard from casual recitals of eye and ear witnesses to make the soul sicken with horror at their contemplation.

We are not the apologists of Joe Smith, or of the mummeries of Mormonism; we are ready to admit that the existence of that sect in the shape which it would seem Smith is bent on imparting to it, is fraught with danger, and should be looked to by the proper power; but in the name of common humanity, we stand up for the lives and security of helpless women and innocent children.

The executives of Illinois and Missouri have had loud and fair warning by the meetings in Carthage, Warsaw and St. Louis, of the dreadful scheme of arson and assassination that is going on to exterminate the Mormons; and if they permit the monstrous crime of the sacking of a city, the murder of men in cold blood, and the sacrifice of women and children to the demoniac fury of an inflamed mob, they will not, they cannot be held guiltless.

There are other means by which the course of the Mormons, if unlawful or destructive of the rights of others, can be restrained and punished; but, even if there be no immediate legal redress, are murder, rapine, desolation, the brand of civil war hurled among those who should be friends and neighbours—are these a suitable substitute for a little time and patience?

Let the citizens of Illinois *look to their votes* when next they approach the ballot box, and examine well for whom and for what principles they are cast, and they can restore the Government of their State to hands that will remove their grievances and reassure them in their rights much more speedily than they can rebuild one log hut sacrificed to brutal war, or atone for the blood of a single human victim."

Tuesday, 9.—Elders Willard Richards and John Taylor wrote as follows:—

"Nauvoo, Illinois, U.S.,

July 9th, 1844.

Elder Reuben Hedlock, Presiding Elder of the Church of Jesus Christ in England, and the Saints in the British Empire.

Beloved Brethren,—As Elder James Parsons is about to leave for England, we embrace this, as the first opportunity, to communicate to you one of the most signal events which has ever transpired in the history of the Church.

It has been declared by all the former Prophets and Apostles, that God had reserved unto himself a peculiar people for the last days, who would not only be zealous in good works, but who should be purified as gold in the furnace seven times, and who would have to endure through faith and patience in all long-suffering, in meekness, forbearance, love, and every God-like virtue unto the end as good soldiers, and meet all the scorn, scoff, and derision and chiding, buffeting and persecution a wicked world could heap upon them, and even death itself, not counting their lives dear unto themselves, that they might obtain their inheritance in that kingdom of their heavenly Father, which Jesus, their elder brother, had gone to prepare for them.

It is in this period of time that we are permitted to live. It is at the dawning of that day of days in which our heavenly Father is about to usher in that glorious period when times and seasons shall be changed and earth renewed, when after rumours and commotions, turmoils, strife, confusion, blood and slaughter, the sword shall be beaten into ploughshares, and peace and truth triumphantly prevail o'er all the footstool of Jehovah. The day of these events has dawned, although to human view a cloud has o'erspread the horizon.

You are acquainted with the general history of the Church to which we belong. From our lips and pens you have learned

its rise and progress; you have heard of the persecution of the Saints in Missouri, and their expulsion from thence, together with their kind reception by the citizens of Illinois, where we have been located for the last four years.

For some months past we have been troubled with the wicked proceedings of certain apostates in our midst, who have striven to overthrow the Church and produce trouble and anguish in the mind of every virtuous being, but their designs having been frustrated by the wise and judicious management on the part of the Prophet and the Saints.

These apostates, reckless of all consequences, made a deadly thrust at our overthrow, leaving the city suddenly, and, afterwards, by themselves or agents, fired their own buildings, doubtless thinking they would charge it upon the Saints, and by that means excite a mob in the surrounding country, who would fall upon and burn the city, but in this they were disappointed, our vigilant police discovered and extinguished the flames.

Their next course was to arrest the Prophet, the Patriarch, and others, by legal process and false pretence, and take them to Carthage, the county seat, for investigation; but they gave themselves up to the requisition of the law, on the pledge of Governor Ford that they should be protected from all personal violence, and went voluntarily to Carthage, without even the attendance of the officer.

Considerable excitement prevailed in the neighbourhood, to allay which they voluntarily gave bonds for their appearance at the next session of the Circuit Court. Their voluntary and noble conduct should have satisfied every mind, but certain individuals of the basest sort swore out a writ for treason against the Prophet Joseph and the Patriarch Hyrum Smith, and they were thrust into jail *without trial, without examination, without any legal course or procedure*, on the 25th of June, where they remained till next day, when they were brought before the magistrate, that a day might be set for their examination.

They were immediately remanded to prison, where they remained until the 27th, when but few of their friends were permitted to see them.

Between five and six o'clock, p.m., of that day, a company of 150 or 200 armed, disguised and painted men rushed upon the guard who were set to watch the prison door, overpowered them, rushed up stairs into the entry adjoining the room where Joseph Smith and Hyrum Smith were, and John Taylor and Willard

Richards sitting with them to keep them company.

As soon as the mob arrived at the head of the stairs, they fired through the door and shot Hyrum in the face. He fell instantly, exclaiming, 'I am a dead man.'

The mob instantly forced open the door with the points of the bayonets, and recommenced an indiscriminate discharge of firearms upon all in the room.

Mr. Taylor, in attempting to leap from the window, was shot and fell back in the chamber. Joseph, in attempting to leap from the same window, was shot, and fell on the outside, about 20 feet descent, when the mob gathered instantly round him and again shot him.

Joseph and Hyrum received each four balls, and were killed instantly. Elder Taylor received four balls in his left wrist and left leg—is doing well and is likely to recover.

Dr. Richards was marked on his left ear and cheek, otherwise remained unharmed. The whole scene occupied only two minutes, when the mob fled rapidly towards Warsaw.

The bodies of the murdered men were removed to Nauvoo on the 28th, and were buried on the 29th. This event has caused the deepest mourning among the Saints, but they have not attempted to avenge the outrage.

The Governor has promised that the whole treacherous proceedings shall be investigated according to law, and the Saints have agreed to leave it with him, and with God to avenge their wrongs in this matter. There has been considerable excitement in the surrounding country, which is now in a great measure allayed. The action of the Saints has been of the most pacific kind, remembering that God has said, 'Vengeance is mine, I will repay.'

For further particulars we refer you to the statements of Messrs. Reid and Woods, and other statements in the *Nauvoo Neighbour*, which we send you with this; and now, beloved brethren, we say to you all, as we say to the Saints here, be still and know that God reigns. This is one of those fiery trials that is to try the Saints in the last days.

These servants of God have gone to heaven by fire—the fire of an ungodly mob. Like the Prophets of ancient days they lived as long as the world would receive them; and this is one furnace in which the Saints were to be tried, to have their leaders cut off from their midst, and not be permitted to avenge their blood.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 22, 1862.

A VISIT TO THE MISSIONS ON THE CONTINENT CONTINUED.

(Continued from p. 734) —

We arrived in Hamburg from Copenhagen on September 22nd, and on the morning of the 23rd we took leave of Elders Samuel H. B. and Joseph F. Smith, (who had accompanied us from England on the visit to Scandinavia,) they returning by steamer to Hull, and we—Elder Jesse N. Smith being in company—crossing the Elbe to Harburg, where we took rail to Amsterdam, Holland. We reached the latter city on the 24th, and were met by Elders Van der Woude and P. A. Schettler, who had been appointed on Missions to Holland at the General Conference in Zion, in April, 1861. They had been instrumental in the hands of the Lord in leading several forth into the waters of baptism, and had organized a Branch in the city of Amsterdam numbering sixteen members. They were all pleased to see us, and we spent an agreeable time with them, meeting with them and instructing them on the principles of the Gospel. Though they were but new members of the Church, and had not had the privilege of seeing any other Elders than the brethren who had carried the Gospel to them, they possessed the same Spirit which the Saints elsewhere receive after they bow in submission to the commands of the Lord, and rejoiced in the truth, manifesting faith in the ordinances of the Gospel, as was evidenced by one of them—an aged sister, who was much afflicted—being instantaneously healed when administered to at her request. Satan had not been idle, however, in their midst. A wrong spirit had been indulged in, and had produced unpleasant fruits in one instance. We were blessed in healing up the division which this bad influence had caused, and in giving such instructions as, we hope, will put the Saints on their guard against listening to it in future. Elder Schettler had translated the Book of Mormon into the Dutch language since his arrival from the Valley, and much instruction had been given to the Saints by reading portions of the manuscript to them in their meetings.

The situation of the Saints and the people there was such—the former being very poor and the latter manifesting but little inclination at present to listen to and obey the truth—that one Elder could labour to nearly or quite as much advantage as two, we deemed it wise therefore to remove Elder Schettler, who could speak and write German perfectly, to Switzerland, where his knowledge of that language would be of assistance to President John L. Smith.

Leaving Amsterdam on the 25th, we reached Basle, Switzerland, on the 27th, where we met Elder John L. Smith, President of the Swiss and Italian Missions. On Sunday, the 28th, we met with the Saints in that place, and though it was deemed wise to speak in a subdued tone of voice, and to omit singing in our meeting, to avoid creating excitement, yet we had a happy time together, our hearts being filled with joy in speaking upon and in listening to the principles of

the Gospel. Neither was this meeting an exception. For the same reason that we met quietly in Basle, we met together in secret in other places; and in every meeting of this character, we enjoyed as much of the Spirit of the Lord, filling us with joy and love, as we did in meetings held openly. Accompanied by President John L. Smith we next visited Zürich, where the Saints have much greater liberty in preaching and meeting together than is allowed them in the small country towns and villages, and where we had the privilege of meeting with them on two different occasions—having to pass through the city three times—and of dedicating a new meeting-house which had been fitted up expressly for their use. From this city we went to Herisau, the capital of Canton Appenzell, where there are a number of Saints living, and to Wattwyl, a town in Canton St. Gallen, where we also met with the Saints. From Wattwyl we went to Ziezelbrücke, a small town on the line of Canton Glarus and Canton St. Gallen, where we met with a few Saints who came there from Canton Glarus, they having learned of our visit. It would have been scarcely possible for us to have met with these Saints at their place of residence without having a visit from the police, and receiving some indignity at their hands. A few weeks previous to our visit Elder John Huber, a native Swiss, and who was then with us, had visited these Saints at their homes, and had been found there by the police. They seized him, took his books from him, and locked him up for the night in a woodshed. The next morning he was escorted by the police to the boundary of the Canton, and was told never to cross there again. Returning from this place by steamer on Lake Zürich to the city of Zürich, we went to Landschlacht, a town on the borders of Lake Constance. Here we spent Sunday, the 5th of October, in Conference with the Saints, who came from far and near—some coming 36 miles, most of the way on foot, to be there—this being one of the few places where they could meet together and sing and pray and be instructed without fear of molestation. The day was happily and profitably spent in meeting, and much precious instruction was given. We have rarely seen a more bountiful outpouring of the Spirit of the Lord than was experienced in the meeting on that day. Every heart appeared to be filled with gladness. The people could not refrain from shedding tears of joy in thinking of the goodness of the Lord unto them. We afterwards met with the Saints in St. Imier, where Elder John T. Gerber, from Zion, is labouring, and at Steffisburg, near Thun, in Canton Berne. From this latter place we went to Geneva, where we held meetings with the Saints on October the 10th and on Sunday the 12th. At all these places the Saints manifested a great desire to hear, and enjoyed the meetings exceedingly.

We left Geneva on the afternoon of the 12th of October, parting with reluctance with President John L. Smith and Elders Schettler and Gerber (in whose society we had enjoyed ourself much) and the Saints, and reached Paris on the 13th. Here we remained a few days in the society of Elder Louis A. Bertrand, who has been labouring in France, principally in Paris, since the winter of 1859, in which year, at the October Conference held in Zion, he was appointed a mission to that country. In company with him we visited the Saints in that city. From Paris we proceeded to Granville, where, after a detention of some days in consequence of a violent storm, we took steamer to the Channel Islands, having been met at Granville by Elder De la Mare, who is presiding in those Islands. We held two meetings here, one with the Priesthood and one with the Saints and strangers. These meetings were more interesting to us in consequence of their being the first in which we were able to make ourself understood in the English

language since leaving England. We reached Southampton on the 29th of October, and met with Elder Bramall and the Saints there on the evening of that day, and proceeding from there, we met with Elder Bull and the Saints at Cambridge on the 31st, reaching Liverpool on the 1st instant.

While travelling from Harburg to Amsterdam, and from Amsterdam to Switzerland and through Switzerland, we had not a doubt enter our mind respecting the success that would attend the preaching of the Gospel to the people of those lands, if perfect freedom of conscience were granted. They would rally around the standard of truth, when reared by an authorized servant of God, in thousands. Let the yoke of mental despotism which now enthalls them once be broken, as it assuredly will be before many years elapse, and Germany, Holland and Switzerland will contribute their thousands to swell the hosts of Zion. From every quarter of those lands would the people stream forth, with peans of thanksgiving and praise on their tongues, to ally themselves with the people of God in the land which He has chosen as their dwelling place. Our feelings were peculiar in passing through those countries. We felt that many of the seed of Israel were there, and that the time would come when, at the voice of God, the shackles which man had wrongfully bound upon his fellow-man, to prevent him from exercising the free agency which his Almighty Father had given him, would drop off, and he would be enabled to stand up in the dignity of his manhood and choose the truth for himself.

In Holland sectarianism is very popular and flourishes. Priestcraft has a strong hold upon the people. This makes the labours of the Elders more arduous. But there is no cause to be discouraged. There are thousands of honest-hearted men and women in that land; and though it may be difficult to reach them at first, they will yet hear the truth and be obedient to it. In Switzerland it is not so much the popularity of sectarianism among the people that interferes with the dissemination of the principles of truth, as it is the want of liberty of conscience. Switzerland, though called a free State, and its people a free people, is far from enjoying that condition which is known among the Anglo-Saxon race by the name of freedom. The country itself is a fit habitation for free men. It is truly a beautiful land, and its towering and rugged, snow-capped mountains, and lovely valleys watered by crystal streams, forcibly reminded us of our own mountain home. But tyranny has a foothold there. The liberty which grants unto every man the right to worship his Maker according to the dictates of his own conscience, without fear or molestation, is not enjoyed there in many places. The Elders in visiting and preaching to the Saints have to be exceedingly cautious. That freedom of intercourse which is so common in this country is not permitted there. In many places if the Saints were to entertain an Elder, and keep him over night, without previously informing the police, and it were to come to their ears, they would likely be fined for the first offence, and, if repeated, be imprisoned. We understand by letters received from brother John L. Smith since we parted with him, that the newspapers have alluded to our visits to the Saints, and call loudly upon the authorities to look after us.

In France brother Bertrand has the same difficulties to contend with, and added to which he has a people to labour among who seem to be impenetrable to the influences of the Gospel. In Switzerland this is not generally the case. The people are quite susceptible to the power of truth, and when they have a fair opportunity to hear the principles preached they frequently embrace them, and are quite firm in their adherence to them. In our meetings with them we have

excellent liberty, as had also the other brethren. Brother Schettler, who interpreted, did so with much facility and correctness. In many instances the Saints walked upwards of twenty miles, and some as high as thirty, to be at meeting, and after the meeting was ended in the evening, started to walk that distance back, so that they might be ready to go to their labour at the regular hour in the morning. Where such faith and zeal are manifested the Lord will not withhold his blessing.

We are convinced that this visit to the Continental Missions has been productive of good to ourself, at least; and we also have the assurance of the Spirit that it has been and will be a benefit to those visited. The extent of that benefit will, of course, depend upon their diligence in giving heed to the counsels and instructions they have received. The Spirit has been abundantly poured out, and much instruction has been given under its influence. Our sincere prayer is, that the word spoken may be like good seed cast into fruitful ground, that it may produce an abundant increase, and bring forth such a harvest of righteous acts as shall tend to the glory of God and the salvation of his children.

C O R R E S P O N D E N C E .

ENGLAND.

LIVERPOOL CONFERENCE.

President Cannon.

Dear Brother, — Knowing that the work of God in the Isle of Man shares, in connection with the other branches of the widely spread European Mission, your solicitude and wisely-directed care, I feel to set aside a deep-rooted disinclination which I have to write anything that may appear in print, and give you a brief account of my visit to that portion of the Liverpool Conference.

I left Liverpool, Sept. 12th, on the packet *Douglas*, for Douglas; and as this was the first time I had the privilege of bearing to strangers the glad news of salvation, I particularly felt my own weakness, which feeling, happily, led me to fly to the great Source of strength; and with a strong determination to lean on the mighty arm of Jehovah, I earnestly besought him to accept me for the work I was sent to do by his servants; and as he ever giveth the increase to the planting, sowing and watering of his servants, that he would crown my Mission with success.

Some five hours pleasant sailing brought the green hills of "Ellan Vannin" to view, and shortly afterwards the pleasantly-situated town of Douglas, the principal town of the Island, though

not the capital, appeared in sight. Its stuccoed terraces, rising in succession one above the other along the gentle hills which stretch away inland, from a crescent shore—a shore blessed with all the facilities for a comfortable summer sea bathe—presented to the eye a scene well worthy of the artist's delineating skill. I must say (and it was not that novelty gave charms to the scene) that the first sight of Douglas won my admiration and the praise of many of my fellow passengers. I was met on the quay by two friends, who conducted me to a place of lodging, and I soon found, as I was led to expect before leaving Liverpool, that the work of the Lord was comparatively dead in the town. I felt it my duty to apply myself to the work of revival, and I was delighted to find, after some little battling with hard circumstances and difficulties, that the remnant left in the town were still susceptible of the influences of the truth; and indeed I found it quite easy to bring them along to re-baptism and reformation. With the assistance of some who I understand ever liberally sustained the work, I was enabled to take a meeting-room, in which, subsequently, we spent some precious moments, which resulted in the baptism of three persons.

During my stay on the island, I

paid several visits to Peel, and preached on the quay, and to very attentive audiences in brother James Corkan's house. Before leaving Peel I had the happiness to baptize brothers James Corkan and John Kelly. There had been a good Branch in this place at one time, but it was quite broken up years ago, and no vestige of it remained, nor did the people ever expect to hear an Elder again preaching in Peel, until it was visited a little over a year ago by brothers E. L. Sloan and John C. Graham, who preached on the quay, and were spoken to immediately after by the two I have named. In subsequent visits paid by brother Sloan, they received him kindly, and manifested a desire to see an organization of the Church there once more. I shall ever gratefully remember the kindness I experienced from them, and from other well-wishers of the good cause in Peel, and pray that God may abundantly bless and prosper them. Nor can I in this communication, as I have mentioned other names, neglect to mention the names of sisters Robinson and Gracey, who, with others in Douglas, rendered me great assistance in prosecuting the duties of my calling and Mission.

I have become quite attached to the Manx and to their lovely island. I think them a noble, intelligent branch of earth's family, and as the Gospel continues to win its way through the ranks of the intelligent and truly noble, in the various lands to which it has been introduced, I cannot see why it should not win its way in the Isle of Man as well, gathering out from thence to a better, happier and holier land such as will be saved in the kingdom of God. I fully agree with brother Sloan, and can endorse his statement concerning the island, that "prospects there bid fair for a revival of the work."

Praying God to bless you, I remain yours very truly,

RICHARD SMYTH.

PRESTON CONFERENCE.

Preston, November 4, 1862.

President Cannon.

Dear Brother,—After a silence of some months, I have much pleasure in addressing a few lines to you to inform you of the state and progress of the Preston Conference. Since my last

communication we have been vigilant endeavouring to spread the principles of the Gospel of the Son of God in the part of his vineyard, and our labours have been owned and blessed by an increase of numbers.

In August, we were favoured with a visit from Elder J. G. Bigler, when a Conference was held, at which the authorities of the Church were present and unanimously sustained. The Presidents of Branches gave a brief report and it was truly gratifying to learn that all was peace, with a growing increase of union among the Saints, after which Elder Bigler addressed the Conference on the subject of the kingdom of God set up in the last days, and the blessings which always follow obedience to the laws of Heaven. He also made some appropriate remarks upon the order of the Priesthood, and gave much good instruction by way of encouragement to the Saints, causing the countenance of all present to beam with joy, and concluded by bearing testimony to the fidelity of Joseph Smith as a Prophet of God.

My time has been occupied in travelling from Branch to Branch, laying before the Saints the all-important duties necessary for them to attend to, that they may obtain salvation, and I am happy to say, that, notwithstanding the dark and gloomy prospects of the approaching winter, the Saints feel and combine faith and works, relying upon the promises of God, knowing he will help those who try to help themselves, and they are blessed above the rest of the world, and are fed from day to day while thousands of their neighbours who do not possess the same faith are found in a state of want.

There has been some out-door preaching done during the summer months which has resulted in good. The people listened attentively without any disturbance, and many are investigating the truth. We have baptized some in the last quarter, and prospects are good for baptizing more. The spirit of emigration seems to be on the increase among the Saints, for they see the storm clouds gathering which causes an increasing desire to make every lawful exertion to obtain means, so as to be able to gather to the Zion of our God the coming season, where they can

light more fully of the principles of the Kingdom, and thereby escape the judgments of God.

The local Priesthood, as a general rule, are united with me in administering comfort to the Saints, so as to make their burdens appear light, which is caused by the closing of factories and consequent suspension of labour.

Fearing lest this letter should become too lengthy, I conclude, praying God to bless you in all your labours to facilitate the great cause of truth. With kind regards to you, brother C. W. West and all the office, I remain your fellow-labourer in the Gospel of Christ,

W. S. SNOW.

KENT CONFERENCE.

Faversham, Nov. 5, 1862.

Resident Cannon.

Dear Brother,—Believing that a few words are ever welcome to you when you treat of the Mission and the labours of the Elders, I feel to occupy a short space in giving an account of some of the doings here.

On the 12th of October we held a conference meeting at Faversham. The day was very wet and stormy, yet the meetings were well attended, and the town crowded, and quite the opposite of what was without, for all was peace and harmony within. The Saints were blest with the counsels and society of Elder Bigler, and all felt comforted and edified under his fatherly and wise advice. We took the usual course of presenting the authorities of the Church, of Zion and the British Mission, and all were unanimous in upholding and sustaining them, if voting one way would tell the story and is an evidence. We held three profitable meetings, and the general Elders had a chance to bear their testimony and represent their districts and Branches. The reports were very cheering, giving us to understand that there was quite an improvement in spirit and feelings since last Conference, and a growing desire almost all to go "home" next spring. The increase in baptisms for the half-year is 64, and prospects are good for further increase.

In some parts of Sussex the brethren have done considerable out-door preaching, which has been attended with great success, and a good spirit and influence

prevails, whilst in other portions of the Conference the people manifest a spirit of opposition, and seek to mob the servants of God whenever they attempt to preach to them.

A Financial and Statistical Report was read to the Conference, which gave general satisfaction.

On Monday, the 13th, we held a social tea-party at our meeting-room, when liberty was given to sing, recite pieces, and otherwise spend the evening as Latter-day Saints generally know how to do. All passed off agreeably; and to judge from the happy, cheerful countenances, all felt straitened, and could without doubt say, they felt it good to be there; and although we had a little commotion and noise outside, from some rabble that seemed to begrudge us our enjoyments and the peace within, no harm was done to anyone. Brother Bigler was one with us, and enlivened the party by his speaking and sociable company. We closed our meeting early, all satisfied with the evening's enjoyment, and the good spirit that attended the Conference throughout.

After staying in Faversham a few days, I left in company with Elder Bigler to visit other portions of Kent Conference. We visited the ancient city of Canterbury, and of course its Cathedral. While witnessing their meaningless form of worship, I could not help but contrast it with the simple, yet truthful worship of the Saints, and felt to thank God for a Prophet's voice, that has swept away the mist of superstition and bigotry. After visiting the Saints, we passed on to Dover. In the evening we met with the Saints there, and had a profitable time, and a good talk (as the Indians say) from brother Bigler. After visiting the principal places of note, such as the castle, fortifications and pier, Elder Bigler left Dover for Brighton, where he met with the Saints on Sunday, the 19th. Myself, Elders Sanders, South and others, met at Heathfield on the same day, and held Conference there for the Sussex District. We had an unusual wet and blustery day, which will be long remembered by those exposed to its fury; yet, notwithstanding the unpropitious state of the weather, we had good meetings, and many turned out that had to walk six, eight, and nine miles. Some few

ventured home after the meetings were over, but most of the Saints preferred staying up all night round the fire. Our meeting-house being quite in the country, it was not possible to get beds for all; but the night was spent very agreeably, many of the songs of Zion were sung to enliven the time, and we really could call it a protracted meeting. I am satisfied it was a profitable one. The same good spirit of counsel, love and union prevailed in this meeting which was enjoyed at Faversham, and much liberty and freedom were felt by the Elders in their speaking.

On Monday morning all separated to their respective homes and fields of labour. I went to Brighton and again met with brother Bigler, and spent a few days with him very agreeably to me. He suffered considerably from a cold, which prevented him from going round as he would liked to have done. On Friday, the 24th, he left Brighton for London, with the prayers and blessings of those who had made his acquaintance in the Conference, their only complaint being that his stay was too short.

I feel satisfied that most of the Saints in this Conference are doing their best to carry out the counsels of the servants of God and live their religion: on the other hand, some are willing that they should do so, and bear the burden (if burden it can be called) of paying Mission Fund, Book Cash, Tithing or anything wanted to roll on the kingdom; they seem to be willing for them to do the work, and also to obtain the blessings, and they are satisfied with a

name on the books, or if they do any thing it is but nominal. We can say that an increased interest is shown and felt in the perusal of the *Star and Journal*, and many of late have expressed to the Elders their satisfaction in the counsel given through the Editorials; all look forward with delight to the end of the week, when the *Star* appears.

I take pleasure in labouring amongst the Saints; I feel that I am blessed in so doing, and all that I can say is, that I do the very best I can to carry out the counsels of those over me. I realize in very deed (in my own case) that God has chosen the weak things of this world to preach the Gospel, yet I have never known what it is to doubt the authenticity of Joseph Smith's and Brigham Young's missions, or that the work they represent is the work of God but if there is anything to fear or doubt it is about myself being able to endure in the race unto the end, and always carry with me the Spirit of the Gospel yet if I may trust and judge for the future by the past, I shall always find help in every time of need, if I do my duty, for I have ever found, as the good old hymn says, "That as thy day the strength shall be."

With increased love and desire for the spread of the principles of truth and prayers for the blessings of God to rest upon all his servants engaged in disseminating the Gospel of Peace, remain your brother and fellow-labourer in the kingdom of God.

JOHN NEEDHAM.

SUMMARY OF NEWS.

AMERICA.—Great activity is observable on the part of the Confederates, who are in strong force between Winchester and the Potomac. Large bodies of Confederates are moving without baggage along Front Royal Road, and others towards Shannon Vale Springs and Castleman Ferry. The Federal General Stoneman has occupied Leesburg without opposition. The Federals have also occupied Charlestown, Western Virginia. The Federal governor of North Carolina proposed to hold a conference with the Confederate governor of North Carolina, to confer upon the state of public affairs and the aspect of the war. The object of the proposition is not stated. The Federals occupy Grand Junction Mississippi. The Confederates are in force nine miles from Grand Junction

General Curtis reports that the Confederates have been routed near Fayetteville, Arkansas. Deserters from Richmond report that the steamer *Merrimac* (No. 2) is a complete success. Washington despatches assert that many Southern slaveholders are running their slaves through the blockade, and selling them in Cuba. A Southern journal states that the Federal General Butler had landed at Pensacola with 7000 men. It was expected that he would advance to the junction of the Mobile, Montgomery, and Pensacola railroad. The *Advertiser* asserts that Nashville is surrounded and the inhabitants are nearly starving. The New York municipality has resolved to issue \$3,000,000 paper currency in amounts under \$1. Numerous strikes had occurred in different branches of trade, but the employers consented to pay the wages demanded. A large republican meeting has been held at New York. The speakers declared the determination of the republican party to subjugate the South, and endorsed Lincoln's proclamation. The Confederates are in force at Winchester, in the Shenandoah Valley, and on the road from Winchester to Gordonsville. Mitchell suffered a severe repulse in an attempt to cut off the railway communication between Charleston and Savannah. The General is blamed by the Northern press for his rashness. The democrats expect to carry the States of New Jersey and Massachusetts. The election of the Democratic ticket for the state of New York, on Tuesday, the 4th instant, was considered certain. +

MEXICO.—It is reported from Mexico that the French have strongly fortified all the approaches to Orizaba, and made Orizaba a safe base of operations. The French had erected a battery of rifled cannon on the heights leading to El Eugenio, and rendered other strong positions impregnable. General Forey has left for Orizaba, after having installed a new municipality into office. The effect of General Forey's late proclamation has been such as to cause hopes of a speedy solution of the Mexican question. Eighteen vessels with troops and stores have arrived at Vera Cruz.

DENMARK.—The Government has published the despatches sent to Vienna and Berlin on the 6th of November in reply to the Austrian and Prussian notes. These despatches, which are accompanied by documentary evidence energetically reject the Austrian and Prussian demand of the 26th August with reference to Schleswig and Holstein, and explain what the Danish Government considers to be the real bearing of the convention of 1851 and 1862. The Danish Government requests that the negotiations should be confined to the affairs of Holstein, and renews the offer to grant autonomy to Holstein.

GREECE.—The decree calling together the National Assembly ordains that Greeks residing abroad shall be competent to elect delegates to that body in the ratios of one deputy to one thousand votes, of two deputies to ten thousand, and of three deputies above ten thousand. The Turkish envoy has protested against the demand made by the Provisional Government on Greeks residing in all countries to send deputies to the Greek Chambers. The Porte on the other hand, recognises the passports signed by the Provisional Government.

NEW ZEALAND.—An unexpected impetus was given in the early part of the month by the receipt of news from Otago announcing the discovery of a new gold field, from which two men had obtained 87 lbs. weight. The effect was an immediate rush, which carried away between 3,000 and 4,000 people from Melbourne within a fortnight or three weeks, and more would probably follow.

TURKEY.—The village of Bagnani has revolted against Vucalovitch, who has fallen back upon Zubzi with 500 men. Turkish troops have been despatched to his assistance. The Turks are fortifying all the strategical positions.

ELECTORAL HESSE.—For the last two days a ministerial crisis has prevailed. In reply to explanations requested by Herr Oetker in reference to the budget and the affair of the Government pawnbroking establishment, the parliamentary commissioner stated in public sitting that he was unable to give any answer, but that he hoped to do so at the next sitting.